" The title is all the more strange because Mundaka, in its commonest acceptation, is used as a term. of reproach for Buddhist.
mendicants, who are called *'Shavelings '* in opposition to the Brahmanas
who dress their hair carefully, and often display by its peculiar arrange-
ment either their family or their rank. Many doctrines of the Upa-nishads are, no doubt, pure Buddhism, or rather Buddhism is on many
points the consistent carrying out of the principles laid down in the
Upanishads. Yet for that very reason, it seems impossible that this
should be the origin of the name, unless we suppose that it was the
work of a man, who was in one sense, a *Mundaka,* and yet faithful to
the Brahmanic law."

The Upanishad is divided into three mundakas of two
sections each. Its only object is to teach the highest know-
ledge, the knowledge of Brahman, which according to it cannot
be obtained either by sacrifices or external observances, but
by such teaching only as is imparted in the Upanishad. A
man may a hundred times restrain his breath, etc., but
without the Upanishad, his ignorance does not cease. Nor is
it right to continue for ever in the performance of sacrificial
and other good works, if one wishes to obtain the highest
knowledge of Brahman. The Sanyasin alone, who has given-
up everything, is qualified to know and to become Brahman.
And though it might seem from Vedic legends that *Grihastas*
also who continued to live with their families, performing
all the duties required of them by law, had been in possession

of the highest knowledge, this, we are told is a mistake.

According to the author of this Upanishad, works and knowledge can be as little together as darkness and light.

The immediate teacher of this Upanishad was one-Rishi Angirasa who expounded it to Saunaka, a great householder, who asked him, "what is that on knowing which all this. becomes known,"—a question similar to the one put by Uddalaka Aruni to his son Swetaketu in the Chandogya-Upanishad.

The first Mundaka distinguishes the Upanishads or science of Brahman as the Para or supreme science (Jnana kanda) from the Vedic mantras and ritual—the inferior